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May 18, 1913, Peace Day, and call upon the people of the State to gather together and rally to the support of this great movement for the benefit and blessing of mankind; and I further urge that appropriate peace exercises be held in the schools of the State on Monday, May 19, 1913.

National Peace Congress at Leeds.

The Ninth National Peace Congress of Great Britain and Ireland opened at Leeds, June 10. Joshua Rowntree was the president of the congress. About one hundred peace societies were represented by considerably over three hundred delegates. Mr. Joseph G. Alexander, Mr. Philips Price, Mr. A. J. King, Mr. George Herbert Perris, Lady Barlow, and Mr. Francis Hirst were some of the distinguished persons represented on the program. Mr. J. M. Robertson, M. P., wrote, among other things, to the congress these words: "It cannot be said that the immediate prospect is fair either as regards the powers lately at war or those which, like ourselves, while avoiding war, bear military burdens only less crushing than those of war. There is going on an evolution of speculative militarism not in itself promising of good. I remain confident, however, that the no less notable evolution of pacific idealism, signalized by so much new and powerful propaganda, will in the end overcome the lower and less intellectual movement. Idea for idea and argument for argument, the case for national peace is so immensely superior to the shibboleths of militarism that it can fail only if all civilization fails." Lady Barlow was applauded for pointing out that while the workers, to their everlasting credit, had abandoned force in favor of arbitration, that the churches were several centuries behind the time. "When Italy went to war with Turkey, did the Pope preach the importance of arbitration? No; he left it to the cardinals, and they preached the old cry, 'Cross *versus* Crescent.'" She declared that the time had come when the church should preach the superiority of arbitration over war. An interesting sidelight on the situation in Great Britain is revealed by the opening of a campaign by the National Service League against the National Peace Congress. The militarists held two meetings for every one by the congress. They appeared at all the peace meetings, and insisted upon giving "the peace people as little peace as possible."

Among the Peace Organizations.

Mr. Soroku Ebara, member of the Japanese House of Peers, Vice-President of the Japanese Peace Society, President of the Y. M. C. A. of Tokyo, together with Mr. K. Yamamoto, for eight years Secretary of the Y. M. C. A. of Tokyo, arrived in California May 19. They spent much time visiting the Japanese farmers of California, urging them to view the present situation in California hopefully and to interpret it only in terms of peace. These two gentlemen later visited Washington, D. C. They brought special greetings to the American Peace Society from the American Peace Society of Japan.

The Canadian Peace and Arbitration Society, with headquarters at Toronto, Canada, has for its officers the following: Prof. L. E. Horning, Victoria College, President; Mr. S. W. Michener, Toronto, Secretary; William

Greenwood Brown, Toronto, Treasurer. The Secretary reports encouragingly of the work for organization in that country. It is a special pleasure for us to acknowledge the fine spirit of co-operation between this Society and the American Peace Society.

Dr. James L. Tryon, Director of our New England Department, is continuing his work in behalf of the International Court. The correspondence in relation to it is becoming more and more important. He is planning a second stereopticon lecture, which he hopes to found on the dedication of the Peace Palace. He recently gave his illustrated lecture, "The One Hundred Years Peace," before the American Institute of Instruction at Bethlehem, N. H.

Mrs. Belva Lockwood, lawyer, and twice candidate of the Equal Rights Party for the President of the United States, will be 83 years old next October. Her enthusiasm in the work for international peace is not the least dimmed by the passing years. She has been attending the International Suffrage Congress at Budapest, before which she delivered an address, during the course of which she said:

"War is decimating, degenerating, and impoverishing the nations of the earth. We are groaning under the burden of wars past and present and the dread of wars to come, the burden of which falls directly on the women, and which has been termed on the continent the armed peace! No higher purpose or mission could be conceived by woman today as she enters into her new and greater activities of life—a full partner in the political world with men—than to relegate war to the past, along with other barbarisms. We therefore beg leave of this International Congress of Women to offer the following resolution:

"*Resolved by this international body, That the sense of its members is opposed to war as against the interest of humanity, and that the increase of military and naval armaments is a useless expenditure, opposed to the public good, and that we, as a body, recommend that all difficulties hereafter between nations shall be settled by reference to The Hague Court or by arbitration.*"

Brief Peace Notes.

... In the Boston *Post* of June 22 Count Okuma, former Prime Minister of Japan, and who perhaps is the highest political authority in the Nipponese Empire, known indeed throughout the Empire as the "Wise Man of Waseda," has a communication of considerable length, in which he assures America of continuing Japanese friendship. He closes his communication with these words: "I believe, in the future, as time advances, we shall be still firmer and stauncher friends, and it is not only the wish of our nation, but the wish of America also to work for the cause of peace, so that we shall both be able to work together in this great cause."

... In a letter from Jerusalem, Palestine, dated April 15, 1913, a professor in one of our New England colleges writes as follows:

"We have come up along the top of Mount Carmel, then along the coast up to Acre. Here is the one prison for all Palestine, and it has men in it now that have tried to run away from the war. As we rode from Nazareth we passed a group of perhaps two dozen farmers

being driven by three soldiers to become army recruits. The men had apparently been taken from the fields—at least they had their sickles in their hands. War never seemed a more despicable thing than here, where it sends these simple-hearted farmers off to fight for a government that has already robbed them of a large per cent of their labor."

... Rev. Fred Alban Weil, of Bellingham, Washington, has addressed a letter to President Wilson, suggesting as a step toward universal peace that the custom of saluting the President and other officers by the firing of guns be changed to an appropriate salute with the flag. He says: "Let the firing of salutes for the President and all others be abolished, and instead be substituted the display of a special flag, or the dipping of the national colors in such manner as may be prescribed. * * * I trust that the office will be honored no less by the substituting of the flag for the gun." It is estimated that the cost of a Presidential salute is about \$12,000, and that in the course of a year \$100,000 are thus unnecessarily expended. Mr. Weil's position is that this is all a mere matter of custom sanctioned only by military rules, a mere sentiment handed down from the musty past.

President Wilson's Appeal at Gettysburg, July 4, 1913.

"FRIENDS AND FELLOW-CITIZENS: I need not tell you what the battle of Gettysburg meant. These gallant men in blue and gray sit all about us here. Many of them met here upon this ground in grim and deadly struggle. Upon these famous fields and hillsides their comrades died about them. In their presence it were an impertinence to discourse upon how the battle went, how it ended, what it signified! But fifty years have gone by since then, and I crave the privilege of speaking to you for a few minutes of what those fifty years have meant."

After referring to the heritage of the past and to the difficulties of the present, the President continued:

"May we break camp now and be at ease? Are the forces that fight for the nation dispersed, disbanded, gone to their homes forgetful of the common cause? Are our forces disorganized, without constituted leaders and the might of men consciously united because we contend, not with armies, but with principalities and powers and wickedness in high places? Are we content to lie still? Does our union mean sympathy, our peace contentment, our vigor right action, our maturity self-comprehension and a clear confidence in choosing what we shall do? War fitted us for action, and action never ceases.

"I have been chosen the leader of the nation. I cannot justify the choice by any qualities of my own, but so it has come about, and here I stand. Whom do I command? The ghostly hosts who fought upon these battlefields long ago and are gone? These gallant gentlemen stricken in years, whose fighting days are over, their glory won? What are the orders for them, and who rallies them? I have in my mind another host, whom these set free of civil strife in order that they might work out in days of peace and settled order the life of a great nation. That host is the people themselves, the

great and the small, without class or difference of kind or race or origin; and undivided in interest, if we have but the vision to guide and direct them and order their lives aright in what we do. Our constitutions are their articles of enlistment. The orders of the day are the laws upon our statute books. What we strive for is their freedom, their right to lift themselves from day to day and behold the things they have hoped for, and so make way for still better days for those whom they love who are to come after them. The recruits are the little children crowding in. The quartermaster's stores are in the mines and forests and fields, in the shops and factories. Every day something must be done to push the campaign forward, and it must be done by plan and with an eye to some great destiny.

"How shall we hold such thoughts in our hearts and not be moved? I would not have you live even today wholly in the past, but would wish to stand with you in the light that streams upon us now out of that great day gone by. Here is the nation God has builded by our hands. What shall we do with it? Who stands ready to act again and always in the spirit of this day of reunion and hope and patriotic fervor? The day of our country's life has but broadened into morning. Do not put uniforms by. Put the harness of the present on. Lift your eyes to the great tracts of life yet to be conquered in the interest of righteous peace, of that prosperity which lies in a people's hearts and outlasts all wars and errors of men. Come, let us be comrades and soldiers yet to serve our fellow-men in quiet counsel, where the blare of trumpets is neither heard nor heeded and where the things are done which make blessed the nations of the world in peace and righteousness and love."

The Evolution of Patriotism.

By Paul B. Blanshard, University of Michigan.

(Prize oration in Intercollegiate Peace Association contest at Lake Mohonk, May 15, 1913.)

Robert Southey has asked through the lips of a little child the greatest peace question that the world has known. He pictures a summer evening on the old battlefield of Blenheim. On a chair before his vine-clad cottage sat old Kaspar, while his grandchildren—Wilhelmine and Peterkin—played on the lawn. Suddenly Peterkin from a near-by brook unearthed a skull and, running, brought it to Kaspar's knee. The old man took the gruesome thing from the boy and told him that this had been the head of a man killed in the great battle of Blenheim. Then little Wilhelmine looked up into her grandfather's face and said:

"Now tell us all about the war.
And what they fought each other for."

Here we have the central question in the problem of war. Why do men fight? Through the answer to that question lies the path to world peace.

Few men fight today for glory. Modern militarism has no place for Lancelots and Galahads. The glory of the regiment has absorbed the glory of the individual. Few men fight today to gain great wealth. The treasures that glittered before Pizarro do not tempt our soldiers. Material wealth is more easily won in factory or farm or mill. Few men fight today for religion. The conquest of religion has become a conquest of peace;